

decent matrons in homely but comfortable attire, wearing no bonnets, but with caps as white as the driven snow. All seemed profoundly affected. Many shed tears. Surely that was a day of refreshing from the presence of the Lord, and a day long to be remembered in the district."

BOSTON RECORDER.

THURSDAY, OCT. 19, 1843.

THE TIMES.

Notwithstanding the existing troubles complained of, and evil portents of the future that fill the eyes of many, we are quite disposed to congratulate ourselves and others on the blessings of the times in which we live. It is true that iniquity abounds, and the love of many waxes cold—that great and fatal errors are abroad, and vice and profligacy flourish alike in high places and in low—that moral darkness covers the largest part of the world, and millions in Christendom are willing to have it so; but still, the tokens of the Holy Spirit's influence upon the vast chaos of the moral elements are multiplying, and are daily becoming more clear and decisive.

In regard to the troubles of the political world, and the social evils that afflict one community or another, or all nations, it is enough to say, that they are but the results of existing moral evils, and await their removal by the arm of Christian benevolence, brought into more vigorous and persevering action. We look not at temporary evils like these, only till we are satisfied that instead of increasing as years roll on, they are actually diminishing, in proportion to the advance of truth and righteousness in the earth. In the consideration of the passing times, they are but the small dust of the balance, blown hither and thither by ever varying winds. If the pen of history be worthy of confidence, there has never been a period since the Christian era—certainly not before—when there was less of perplexity and distress among the nations, or of civil confusion and tumult in individual communities, than during the past five and twenty years. And the fact may be ascribed justly to the awakened zeal of the followers of Christ, to carry out to its complete fulfilment, the commission put into their hands by their ascending Lord. There is not now a land in Christendom, where the obligations of that commission are not acknowledged, at least by those who live by faith, and aim to be followers of Christ as dear children; and, personally or representatively, they are going into all the world, that they may preach the gospel to every creature, and subdue the earth to the faith of Jesus. Living heralds of salvation are planted in almost every heathen land—few in number indeed as yet, but increasing. The Bible, breaking away from the confinement of other years, is proclaiming the perfections and works of God in the ears of an hundred and fifty tribes and nations heretofore buried in profound ignorance. Leaves for the healing of the nations are freely plucked from the tree of life, and carried abroad by every wind. The School for the culture of the infant mind, and the Press for the supply of intellectual and spiritual nutriment to each department of benevolent operation, are extending their benign influences with great rapidity and effect. And then, greater efforts than ever before are made to purify Christendom. Vice, in its multifarious forms, is assailed with redoubled energy. Crime instantly meets the rebuke and obloquy it deserves. The moral sense is quickened; and though leading now to some deplorable extravagances, will soon be regulated in its movements by the same authority whence it derives all its force. Errors are driven from their lurking places, and exposed in all their nakedness and shame. The desolations of Zion are in progress of repair. The voice of the helpless daughter of Jerusalem crying for help, meets a ready and cheering response; and unweary efforts are made to extend the purifying influences of evangelical truth over all classes of society, from the highest to the lowest, and from the eldest to the youngest. We can not glance now at one in a hundred of the "signs of the times," which are fitted to encourage the heart and strengthen the hand of those who pray for the peace of Jerusalem, and labor to make her walls salvation, and her gates praise.

MILLERISM.

A late report of the Windsor Co. (Vt.) Conference, says—"The influence of Millerism has been bad in a few places, as it puts a stop to all efforts of a permanent kind at home, and for sending the gospel abroad through the established channels, and excites a bitter, self-confident and censorious spirit."

The truth of this statement is unquestionable, not only in reference to a "few places" in Windsor Co. Conference, but in respect to all places where the delusion has seized any considerable portion of the public mind. It has produced indifference to the divinely established means of grace, and even a bitter envious and strife toward all every denomination, who have withheld assent from the vaticinations of the soothsayer. It has breathed out denunciations and calumny upon the faithful ministers of Christ, and pronounced all faithful churches, however evangelical in faith and practice, to be members of the mystical Babylon—"the mother of harlots." It has done what it could to destroy "the foundations" in which the righteous trust, and withstand the spirit that would obey the great command—"Go ye into all the world, and preach the gospel to every creature;" nor has it failed to ally itself, more intimately or remotely, with various popular errors of the most dangerous tendency, while such an alliance has promised an accession of strength and influence. It has thus contributed to the increase of secret or avowed infidelity, and to the creation of a deep and wide-spread distrust of the reality and power of experimental godliness. Instead of promoting the revival of pure and undefiled religion, it has hindered it; for it has substituted dreams and visions, declamation and rant, for the sure word of Divine Testimony, and the sound arguments of the learned and devout. Impression, feeling, imagined inspiration taken the place of God's word, of cool judgment and of that spirit that leadeth in all truth; and strong assertions, fanciful theories, and venturous flights of a diseased imagination have been relied upon to carry conviction to the unbelieving mind, and fix on the soul the stamp of heaven, instead of calm investigation, and earnest enforcement of the simple teachings of the Lively Oracles.

But the palmy days of Millerism are passed. Shame already covers most of its adherents. The excitement they have created cannot be longer sustained, though unwearied efforts are

still made by the author and his prominent disciples to increase and extend it. Go is against it, as his Providence clearly shows. This, however, as it is not the first, will probably not be the last of the popular delusions that will sweep over the face of New England. What will come next, it is not easy to divine. But God will show us by means of one delusion or another, that we cannot safely rely on common school nor Sabbath school education; on the regular services of the sanctuary, nor the extraordinary use of the means of grace; on individual nor associate effort to secure the conversion of smaller communities or of the world to Christ. "Not by might nor by power, but by my Spirit," saith the Lord of hosts. Only let this lesson be thoroughly learned, and let the church be prepared to labor for God, just as he instructs her to do, and she will cease to need and to write under the discipline, to which it has hitherto been found necessary to subject her.

[From a Correspondent.]

DEDICATION AND CONFERENCE AT PRINCETOWN.

PRINCETOWN, Oct. 12, 1843.

If we call Cape Cod a banded human arm, which it in some respects resembles, Sandwich and Falmouth constitute the shoulder, and Provincetown the finger ends. The Cape boldly plunges in the fierce and roaring Atlantic, as if willing old ocean should have a fair opportunity of trying its boasted power and skill to destroy so daring a trespasser. It has not yet been vanquished. "Though the waves toss themselves, yet can they not prevail; though they roar, yet can they not pass over it." The fiercest winds have swept over and among these sandhills, and the waves, in their most terrific violence, have rushed upon the shores of this narrow Cape; but it mocks all their fury. The Creator's boundaries are impassable. And because they have been so, there has been found a place here, for a populous and thriving village, which has been plunged into as goodly a sand bank as any shore of all the oceans can furnish, we venture to affirm. But skirting, as it does, one of the finest harbors in the world, and the home of a most enterprising maritime people, it is one of the most flourishing towns upon the Atlantic coast.

Believing that there was some ecclesiastical territory here to be possessed, the Congregationalists have thought it well to make a trial of their system upon it. By the spirit and enterprise of a few citizens here, with essential aid from abroad, a new and beautiful place of worship has been erected. Connected with its consecration to the service of God, it was thought desirable that the Annual Meeting of the Barnstable County Conference of Churches should be held here. A few of the members made the interesting experiment of attempting to reach this place through the discomforts of land travel, and arrived in safety; but the majority of the members availed themselves of a noble steamer that plies between this place and Boston, touching at Barnstable.

The exercises of the first evening were those of the Dedication of the new House of Worship. Selections of Scripture were read by Mr. Rockwell, of Chatham; Dedication Prayer by Mr. Clark, Sec. Mass. Miss. Society; Sermon by the acting pastor, Mr. EASTMAN; Concluding Prayer, by Mr. HOOKER, of Falmouth. It was most deeply interesting service to commit this new temple of the Lord to his care, and seek his presence in it for future generations, connected, as it is to be, with the welfare of sea-faring men, and associated, as it also is, with the cheerful benevolence of sister churches. A crowded assembly, in deep and solemn stillness, gave evidence of their interest in this delightful service. Dear to the hearts of multitudes is the hope that God will make this house a perpetual excellency, and the joy of many generations. The edifice is sixty feet in length, and thirty in width, containing seventy-four pews below, and ample and most convenient accommodations for seamen in the galleries. The house will seat from four to five hundred persons.

The A. M. of Wednesday was occupied with Conference business and various religious exercises of an eminently practical and useful character. The P. M. was devoted to accounts of the state of religion in the churches for the past year, by the pastors and delegates, of whom, it is pleasant to record, there were a larger number in attendance, than in any previous Conference. We give some brief statements. The church in Provincetown has been rescued from anticipated ruin; has now the beautiful edifice in which the Conference convened, and within a year 24 members have been received, now numbering 37, and several indulging hope who will yet unite. The vacant pastoral office in Truro is again filled by Rev. Mr. Elliot. That church and society yet feel the results of the dreadful October gale of 1841, which swept away so many valuable members of society. North Wellfleet is to receive a pastor by installation the 17th Oct. A considerable number have been added to the Church during the year. South Wellfleet has no pastor, and is in a low state. The parish has been greatly crippled by removals. C. Eastham enjoys the labors of Rev. E. Pratt, of Brewster—14 have professed religion, the fruits of an interesting revival in the winter. In Orleans there have been about 100 hopeful conversions in 18 months past—one-half of whom have united with the Congregational church. This is one of the largest parishes on the Cape, and its religious interests are prosperous. In Chatham church, and society would prosper—100 in Sabbath School—a large and interesting Bible Class has been carried through the Assembly's Catechism. South Dennis, which has been for some time without a pastor, is to have one ordained early in Dec. In Falmouth, 44 have been received to the church within a year. In Monument, 16—12 of whom are heads of families. Increasing religious interest at this time. In Sandwich, the monthly tract distribution is maintained, and flourishing ladies and juvenile benevolent sewing circles. Of the other towns in the county it may be said, there is union in the churches, vigorous use of means of grace, prosperity in the temperance cause, and a more or less increase of the kingdom of God.

We noticed that in five towns, special attention has of late been given to the Assembly's Catechism, the pastors finding that venerable manual an important agent in the instruction and edification of the people. Maternal Associations in some towns are very flourishing, and are most important means of grace. Every parish on the Cape but one, N. Dennis, is supplied with settled or acting pastors. The account of the state of religion was followed by an interesting appeal in behalf of the Tract cause, by Mr. HOLMES, for the Home Miss. Society, by Mr. CLARK; both of whom subsequently also addressed the audience with much effect for the same object. The evening

was occupied with a sermon in behalf of Seamen, by Mr. ROCKWELL of Chatham.

Thursday, A. M. was occupied by Conference business and the usual pastoral letter by Mr. BACON, of Centerville, full of warm and animated appeals in behalf of a supreme consecration to the service of God. P. M. was occupied with the Conference Sermon, by Mr. ADAMS of Harwich, containing interesting and impressive views of the nature of Christian union, means of attaining results, &c., which was followed by the Lord's Supper, when for the first time in the new edifice, was the Saviour glorified in that blessed institution of his own appointment. Sermon in the evening by Mr. HOOKER, of Falmouth—"Go thy way for this time," &c.

No meeting of the Conference for years has been more interesting than this. Every church, with but two exceptions, was represented. It was peculiarly pleasant to see lay delegates, of character and standing in society, in such numbers, willing to leave their business, and incur the expense and trouble of a distant journey for the purpose of casting their influence into the meeting. Instead of leaving their business, they found it the best kind of business, and a kind which the members of our churches would find it greatly to their honor and happiness to engage in, as the Providence of God shall give them opportunity.

We cannot but believe that the visit, and sessions of the Conference in this place, with its varied and deeply interesting privileges connected with them, will leave a salutary influence upon the little church in this place, and the population brought within their influence. It is pleasant to perceive upon our northern horizon this little star. May it grow more and more brilliant and beautiful, rise higher and higher in the scale of moral excellence, and shed through the surrounding moral atmosphere, that radiance which shall lighten the pathway to God, and multiply the heirs of eternal glory.

JOURNAL OF A TOUR NO. II.

Geneva, N. Y. Sept. 5, 1843.

Here I am, at the close of my second day, 400 miles from home. I left Albany in the cars this morning about half past six. The country between Albany and Schenectady, sixteen miles, is a pine barren, and after leaving the suburbs of Albany, presents little of interest. Schenectady is the capital of the county of the same name. It is the oldest city in the State, but its prosperity has been ruined by the canal, which has carried to Albany the business that used to be transacted here. Yet, as a seat of learning—the venerable Union College—it is time-honored. Its present population is about 7000. After passing Schenectady, the country begins to improve in appearance, but does not present an aspect of present growth and advancing prosperity. It does not look like New England. The best part of the valley of the Mohawk, however, lies on the opposite side of the river, where the canal passes, and is not seen to advantage by the traveller; but occasionally a neat little village or cluster of farm-houses peeps in sight. There is also a rich country hid from view on the right, by a high bank.

The next village of Amsterdam, 32 miles from Albany; a village of old date, which has of late years taken a new start. From thence to Fortida, ten miles, the land appears good, but the buildings are old and shabby; but on the opposite side of the river, they look better. Funds are only of three or four years growth, being the county seat of the new county of Fulton. It is a flourishing place. The courthouse is a respectable building, and the prospects of general improvement appear favorable. On the right side of the Railroad, and very near it, upon the north side of the Mohawk, is a steep bank, several hundred feet high, as I judged, in some places; so that the prospect from that side is confined. But I was told, that from the top of the bank stretches out a fine country of table land.

The next place is Canastota, from which we pass Fort Plain, Palatine, and St. Johnsville, through a beautiful country. At Little Falls, or Rockton, the Mohawk runs through a narrow defile, between two rocky banks. On the south side is the canal, formed by building a wall in the river on one side, and excavating the rock on the other. On the north side are the turnpike and Railroad, the latter being cut out of the rock to a considerable depth. This place is 73 miles from Albany. It abounds with water privileges. The Mohawk is broken with many little islands and rocks, past which it descends with much force, forming a variety of cascades and little falls. An aqueduct bridge crosses the river. The very wild and bold scenery around Rockton marks it as a spot which the traveller looks upon with great interest. Here is a flourishing manufacturing village, which promises a rapid growth. At the stopping place, the passengers are assailed by a crowd of boys, with the cry, "Want to buy some diamonds?" presenting handfuls of diamond-shaped crystals, which they dig out of the rocks in the vicinity. They ask from six to twelve cents apiece, and from the sales which they made on this occasion, I should suppose they might be deriving a profitable trade in this way.

The pretty village of Herkimer is the next stopping place, after which we come to the German Flats, extending for about seven miles, on which is Mohawk village. This is a beautiful country, but it wants that appearance of thrift, which indicates the presence of Yankee industry and enterprise. The farm-houses, especially, do not correspond with the rich and fertile appearance of the lands. We now come to the city of Utica, the capital of Oneida county, 94 miles from Albany. This is a handsome and flourishing town, with about 15,000 inhabitants. It is situated on a great plain, gently inclined to the east, in the midst of a rich country. "The central situation of this city has long given it a commanding trade. An unostentatious opulence and a happy competency are the characteristics of a large portion of its inhabitants." The buildings are elegant, the streets broad, and the whole presents the appearance of much neatness and taste. It is a place of much cultivation, refinement, good morals and piety—the Boston of New York.

Beyond Utica, we found ourselves in the midst of an immense plain, stretching out on every side, and clothed in nature's loveliest dress, extending to the beautiful village of Rome, which has a population of about 4,000. This was formerly Fort Stanwix, built by the British in 1758. After the Revolution it was called Fort Schuyler. Its ruins are slightly discernible, near the bank of the Mohawk river. This place is also renowned for its good society, refinement, morality and religion. After passing Oneida Creek, Canastota, New-Boston, Chittenango, Manlius, and Orville, through a rich, fertile, and beautiful country, we came to the village of Syracuse, famous for its salt works, 147 miles from Albany, and 53 from

Utica. This village is situated in the town of Salina, and another village bearing the name of the town stands in sight. The whole town contains 11 or 12,000 inhabitants. Nearly between the two villages, but a little to the west, is a lovely lake. The buildings in both those villages are very elegant, indicating no small degree of opulence; and the view of them, with scenery around, as the cars are receding, is worth recording. Here are the Onondaga salt works, which are very extensive. Both the vats for evaporation and the apparatus for boiling, are in full view from the Railroad. "More than 100 acres are covered with sheds and vats for evaporating; and the salt thus made is considered superior." There was a controversy between the two villages of Syracuse and Salina, which should have the court house, and commissioners, learning wisdom from Solomon, located it midway between the two.

We now approach the wheat-growing region; and here we find much surprise and interest in terms as to the extensive fields of wheat. The soil is rich, requires little or no dressing, and being mellow and for the most part free from stones, is easily cultivated. Here were fields ploughed and prepared for sowing, larger than any I have ever seen under cultivation for any purpose in New England.

We arrived at Auburn a little before dark; but I had not much opportunity of seeing the place, any further than to observe that it is a flourishing, handsome village, with fine buildings. It contains about six thousand inhabitants. It is famous for its State Prison, which by the Prison Discipline Society is considered a model. It is also the seat of Theological Education for the Western New York; and is, I may say also, a model of refined society.

From Auburn to Geneva, 21 miles, we pass through the flourishing village of Cayuga Bridge, Seneca Falls, and Waterloo. The Railroad passes some distance along the banks of Cayuga lake, and crosses it some distance below the village. This is a lovely lake, and we passed along its margin, and across its placid bosom, by a clear and beautiful moonlight, the scene was enchanting. The bridge across the lake is a mile and a quarter in length. The Railroad crosses about a quarter of a mile below the bridge. Its bed is formed by driving spiles, three lengths of which do not reach a solid bottom. The passage over the lake here is about a mile in length. The New York and Erie Railroad is much inferior to the railroads in Massachusetts. It is constructed of flat rails, laid lengthwise upon square timbers, placed across sleepers. The motion is much greater than upon the T. rails. This road, however, in its commencement, is less expensive; and the grading, over such a level country, is easy. Yet the fare is almost double that of the Western Railroad. From Boston to Albany, about 200 miles, the fare is \$4.00; from Albany to Rochester, 236 miles, it is \$8.00. But I am told the stock is poor. The Erie Canal belonging to the State, the Railroad is not permitted to carry freight, lest it should injure the State property. The accommodations are good in some of the cars, but in others they are mean, preserving the old coach cars, which oblige one half the passengers to ride backwards. Refreshments are provided at almost every stopping place, but they make frequent stops of some length. But too much time is just by these frequent stops. The whole concern seems to be badly managed. I could not help contrasting the good order, punctuality, and clock-work regulations of our Yankee roads, with the tardiness, want of regularity, and the uncomeliness of the New York roads. On the Massachusetts roads, if one is four minutes behind the train, especially at the starting point, he is left behind. But at Albany, the cars started nearly half an hour before their time. The cars leave Boston and Albany about the same time of the day. I arrived in Albany before dark; but it took till midnight to go to Geneva, an equal distance on the New York road.

[From a Correspondent.]

LETTERS FROM THE WEST—NO. VII. PROVINCIALISMS AND PECULIAR DIALECT OF THE WEST.

WELLSVILLE, Ohio, Oct. 2, 1843.

MR. EDITOR:—In travelling through the West I have been interested, and often amused in noticing the peculiarities of phraseology and the singular expressions common use among the people. The Yankees have often been laughed at for their barbarous and odd phrases, and perhaps some few corruptions of the English language and ungrammatical expressions do prevail in New England more extensively than in the West or South; but I think that an observing traveller in the West cannot fail to notice the prevalence of provincialisms and often amusing expressions in the colloquial language of the people. Some of these provincialisms are grammatical and in good taste, others are indeed barbarous and equal to any Irish blunders.

The noun "heap" is one of the most common words here. Almost every thing comes in a heap to the good people of the West, both business and pleasure, joy and sorrow, hatred and love. The school boy has a heap of lessons, the scholar a heap of learning, the housewife a heap of care, the merchant a heap of customers, the great talker a heap of words, the mother a heap of children, the sick man a heap of pain, the hypocritical a heap of trouble, and the young lover a heap of love. The people here sometimes speak of a heap of rain, a heap of fog, a heap of light, and a heap of thunder and lightning. And so great a favorite is this famous word, that it is quite common to hear people in some parts of the West speak of laughing a heap, or loving a heap, or sleeping a heap, or of their head or tooth aching a heap.

The word "right," used as an adverb, is in every one's mouth at the West, particularly in Ohio. This is universally the qualifying term, and it is employed not only as a colloquial term, by the uneducated, but by the best educated and sometimes by the public speakers, before popular assemblies and by preachers in the pulpit. Right good, right bad, right smart, right sick, right well, right handsome, and even right wrong, are here right common expressions. Where a Yankee would make use of the word very, a Western man invariably uses the term right. The term "mighty" is also in every man's vocabulary here; mighty beautiful, mighty strong, and mighty wise, are phrases in common use. Most people at the West say, "I reckon," and many say "plunder," for baggage; "I tote," for carry; "the balance," for the rest; "like I do," for as I do; "that far," or "that long," for as far as; "how do," or rather "howdy," for how do you do.

When a Western man wishes to make an inquiry of one he meets on the road in travelling, he addresses him by the appellation, "Stranger," rather than by the more confiding term Friend; and when asked a question

which calls for an affirmative answer, instead of a simple yes, he replies, "I did so," or "I am so," or "I will so," as the sense of the question may require, and always with a strong emphasis on the word so. For example, if asked if he is well, he replies (affirmatively) I am so; or if asked if he will do this or that, if he assents to it, it is with a hearty, "I will so." When calling to any man at a distance, a Western man always begins with the interjection O! as for example, O John! or O George! At the first call, the emphasis and a very peculiar accent is placed on the interjection, but if the call is repeated the emphasis and a strong rising inflection is always given to the name. The first call is, O John! The second is, O John?

It is also common for people here to say, "Monday week," for a week last Monday, and "last Spring was a year," for a year last Spring. The phrase "a right smart chance" is also often used, particularly in the far West, and it is used to designate that which is great in numbers or distance, or protracted in time, or difficult of accomplishment, and not as the words would seem to signify—a favorable opportunity. For example, if a man here is asked if there were many people at meeting on the Sabbath, or at the political caucus, he is answering affirmatively would very probably say, "there were so, there was a right smart chance." When in Iowa I inquired of a man I met on the prairie, the distance to a certain town in the Territory; his reply was "O it's a right smart chance, it's a power of distance!" The word power is often singularly applied, by many of the people of the West, to signify an abundance, or great number. It is common to hear that a steambath has a power of passengers, a city a power of inhabitants, a rich man a power of wealth, a farmer a power of cattle. The corresponding adjective, powerful, is also often used ungrammatically in such connections as these, viz., "powerful much," "powerful great," "powerful handsome," "powerful weak."

At the Western country towns, the traveller will often hear the phrase, "chicken fixins and common do's." This phrase designates the two stereotyped and ever-present dishes on the tables of the country taverns in the West. "Chicken fixins" are what a New England housekeeper calls, fricassee chickens; and "common do's" are nothing more or less than that everlasting dish, ham and eggs. The word "digging's," first applied to the hamlets in the vicinity of the coal excavations of Missouri and Ohio, is now often used to designate any settlement or even company of people. I frequently heard on board the boats the inquiry, "How are all the people out in your digging's?" And once at a table on board a steambath I was asked by a man sitting a little distance from me, "Sir, will you pass those chicken fixins down to these digging's?"

When a Western man wishes to say that he did not reveal a secret or make known any particular fact, he will say "I didn't let it." When he wishes to urge any one to engage in any enterprise, whether it be to take stock in a bank or speculate in lands; or to perform any duty, or to give to a benevolent object or to report of his sins, it is often with the inquiry, "Will you go in for this one?" When he invites a man to dine with him, who has happened to call at the hour of dinner, his invitation is, Draw up and take a bite. When the people along the Western rivers speak of any person as having fallen into the river, or being overturned into a boat, they say he was, "spilt into the drink."

The inhabitants of most of the several Western States have some nick-name for their neighbors. The inhabitants of Ohio are Buckeyes, of Indiana, Hoosiers, (a contraction for who is here) of Illinois, Suckers, and of Missouri, Pukes. I ought in justice to say, that the use of these expressions, which I have mentioned in this communication, is confined chiefly to the lower and the uneducated portion of the Western population. But few of these phrases are used by the more refined and intelligent class, and it would be as unjust to represent that these expressions are in common use among the great body of the educated people of the West, as it was unjust and untrue for editors of Journals in England to assert, as they did a few years since, that the letters of Jack Downing are a fair specimen of the colloquial dialect of Americans.

The English language is undoubtedly spoken by the educated people of the West with as great correctness as at the East or South; and it is certainly used with far more grammatical accuracy even by the uneducated men of our Western settlements than by the Cockneys of London on the contrary of Yorkshire. B. W.

MISSIONS IN MESOPOTAMIA.

It is stated that a number of individuals in the State of Carolina have contributed \$1600 towards the salary of Rev. J. W. Niles, as Episcopal missionary to the Syrian church of Mesopotamia. Mr. Niles was in this city on the Sabbath before last, and preached in two or three of the Episcopal churches. He soon deputed to his field of labor in Western Asia, among the Jacobites. The Christian Witness, speaking of this mission says:—"The American Board of Commissioners for Foreign Missions, have undertaken the evangelization of one of the great bodies of Christians, (the Nestorians) in the East; another, (the Jacobites), look to us for the pure gospel of Christ. It is to this latter body that the new mission will be sent. It is proposed to locate it in Mosul, or the vicinity of Mardin; and by every means in the power of the missionaries, to preach to the people the pure and simple Gospel of Jesus Christ." Another missionary, (Rev. S. Taylor, of Rhode Island) has been appointed to the same field; and the Witness remarks, that a physician is also wanted, "to imitate the noble example of Dr. Grant."

THE BIBLE IN SCHOOLS.

The famous report of the Trustees of the Fourth Ward, in New York, recommending the exclusion of the Bible from the schools, on the ground that it was a sectarian book,—that is, that the New Testament was opposed to the Jewish religion, and both Testaments to the Roman Catholic faith—was submitted to a committee of the Board of Education. That committee has just made a report, which is before the Board, and which it is hoped for the sake of true religion and sound morals, and for the honor of our Protestant country, they will have good sense and independence enough to sustain. The committee maintain that the objection of the Catholics against the Bible, namely, that it is a sectarian book, is unfounded, inasmuch as it contains no doctrine at variance with the Christian religion, which is the religion of the State; and that the Bible is recognized by the laws, &c.; whereas the Catholic Bible teaches the

doctrines of Catholicism, and is therefore sectarian, because it holds tenets different from the established or prevailing religion of the State. Objections were also made by the Jews, to the 'American Popular Lessons,' because it inculcated Christianity; and by the Universalists, because some of its lessons spoke of punishments in a future state. On account of these objections, the same sage Trustees who discovered the Bible to be a sectarian book, recommended that the 'Popular Lessons' also be excluded from the public schools. The committee overrule these objections. They contend that the principle sanctioned by the Trustees, in reference to the Jews, would justify Mohammedans or Hindoos in objecting against our institutions, because they were opposed to their own monstrous ideas. The Universalist objection the committee easily dispose of, regarding it as altogether untenable, inasmuch as the laws of the State admit and inculcate that there is a state of future punishment.

A UNIVERSALIST BAPTIST.—We learn by the Christian Scientist, Baptist, pastor of Hartford, that Russell Stroeter, a Universalist minister, editor of the Universalist Watchman, &c., was lately baptized by immersion! Mr. Stroeter informs the readers of his paper, that he does not regard baptism as essential or as indispensable to the formation of Christian character, and that he was not baptized on the score of expediency, but because he felt it to be a sacred duty." This may be the commencement of a new sect, the Universalist Baptists.

NASHUA ISLAND.—It is reported at New Bedford that the Nashua Island, one of the Elizabeth Isles, a part of the Bowdoin estate, the title to which has been contested by Bowdoin College, has lately been sold for twenty thousand dollars.

This beautiful island, skirting the Vineyard South on the North-West for some six or eight miles, is mostly covered with wood, has a few inhabitants only, and is consequently a fine place for game. Deer abound. A noble buck, just wandered from his island-home, was taken in Woods-Hole a few days since, and carried to New Bedford, by one of the Edgartown Packets. By the way, it is understood that by the settlement which has been effected between the heirs of the late Mr. Bowdoin and the College, the latter are to receive 30 and the former 70 per cent of the contested property. A snug sum to support our "down east" literary neighbors.

NEW METHODIST MEETING HOUSE.—A Methodist Meeting House, costing some ten thousand dollars, was dedicated at Edgartown, Oct. 10th.

MISSIONARY RETURNED.—Rev. J. H. Morrison, a Presbyterian missionary in Southern Asia, arrived at New Bedford Oct. 9, in the bark Newton, which took him on board at St. Helena. Mr. M. was accompanied by his three orphaned children: the youngest an infant, deprived of death of its mother, when 3 months old, at Calcutta.

SOMETHING NEW.—A marriage ceremony was recently performed by a Dissenting minister in Edgartown, accompanying which was the celebration of the Lord's Supper, which was administered to the bride and bridegroom, and several guests. A strange prostitution of a holy rite.

RELIGIOUS ANNIVERSARIES.—The anniversaries of the various benevolent societies of Hinghamshire county, were held at Amherst on the 12th inst. A sermon was preached by Rev. Mr. Cady, of S. Hadley; after which the audience was addressed by Rev. Mr. Emerson, agent, in behalf of the American Education Society; by Rev. Mr. Houghton, missionary, of Ceylon; by Rev. Mr. Bullard, secretary, in behalf of the Mass. Sabbath School Society; by Rev. Mr. Ferguson, in behalf of the Tract Society; and by Rev. Mr. Jones, in behalf of the Bible Society.

CHRISTIAN WATCHMAN.—We are happy to perceive that Mr. WILLIAM NICHOLS, the Publisher of this excellent Baptist paper, after having been detained from his business several months by indisposition, is again able to resume his labors; and from the improved appearance of the paper in matter and execution, we doubt not its patrons and the denomination to which it is attached, will be essentially benefited by its return to its post. We have long been laborers in the same vocation, and I shall ever cherish a kind remembrance of his Christian spirit, and the friendly intercourse we have had together. It proves that there is no necessity for personal animosity among Christians, even when called to defend the faith of different denominations.

PRaiseworthy.—The New York Evangelist states that a meeting of a portion of the congregation of the Brainerd church (Rev. Mr. Smith's) in that city, was held one evening last week, for the purpose of removing the debt of the church. The debt was ten thousand dollars; and an amount sufficient to cover the whole sum was subscribed on the spot, leaving the church in the rare and enviable position of being free from the debt of the church. The other interests of that church, the Evangelist says, are in an equally flourishing state.

ROMANISM IN AMERICA.—The London Tablet, the organ of the Roman Catholics in England, announces the consecration of the Rev. Dr. O'Connor, for the see of Pittsburgh, Pa. The ceremony was performed on the 15th of August, by his eminence, Cardinal Franzoni, assisted by two other prelates.

THE NEW MISSIONARIES FOR THE WEST. The young band of missionaries, graduates of the last Theological class at Andover, who have just left this part of the country as Missionaries to Iowa, under the patronage of the American Home Missionary Society, met, it seems, at Buffalo, by agreement, on their way to the Far West. The Buffalo Gazette thus speaks of their meeting, and of the enterprise to which they have devoted themselves:—"Rev. Messrs. Ephraim Adams, of New Ipswich, N. H.; Harvey Adams, of Franklin city, Ct.; Ebenezer Alden, Randolph, Mass.; Horace Hutchinson, Sutton, Mass.; Dr. Lane, Freeport, Me.; Alden B. Robbins, Salem, Mass.; William Salter, New York city, N. Y.; Benjamin A. Spaulding, Bedford, Mass.; and Edwin B. Turner, Monticello, Ill., met in this city on Saturday last by agreement, on their way to the territory of Iowa, and remained over Sabbath. The most of them attended divine service at the first Presbyterian church, where, opportunely, they were permitted to partake of the Communion, before their departure for the west. In the evening of that day, by appointment, these gentlemen at-

tended a general meeting, in the First Church, at which Messrs. Salter, Robbins, E. Adams, the most interesting manner, in regard to the territory upon which they have entered. It appeared that some time in February last, two or three young men in Andover Theological Seminary, in casting about for the field of their future labors, and laboring under the impression of the plan to others, who joined them; and finally to the home Missionary Society, which was favorably received, and James Young, of Pittsburg, Me., and William R. Turner, of Fair Haven, Mass., (who are afflicted with sickness) eleven in all, made arrangements to go to Iowa, and devote themselves as missionaries to that young and rapidly growing territory.

"We are glad to see Protestant New England alive to the necessity of scattering religious and scientific light and knowledge in the valley of the Mississippi. For, in the forcible language of Professor Post, of Jacksonville, (Ill.) who also addressed the meeting above alluded to, 'A plan for the east will sink with the west. If we wish to take on the north, and the Mississippi and the west, whose navigable waters flow in straight lines, surround the globe, the east and the west so inseparably together, that the fate of the one must be the fate of the other.'"

"These missionaries, together with Professor Post, and four other missionaries, bound to the Iowa band here, left last evening for Missouri, for their several destinations. They carry a safe and pleasant passage, and be successful in their undertaking. We cannot but be proud to state that, in an emergency, many men banded together in an emergency, who seemed to possess such sterling good qualities and noble characters, coupled with firmness and decision, as did these young men."

NEW PUBLICATIONS.

Rev. Hopkins' Address.—The address of Rev. Dr. Hopkins, President of Williams College, at the recent celebration of the Semi-Centennial Anniversary of that institution, is published from the press of T. R. Marvin, at this city.

The subject of the address is, The Law of Progress; is there such a law existing and operating; what has been the relation sustained to it by Williams College? The argument by which the existence of the law under contest conditions, is affirmed and maintained, is, in itself so compact and complete, and the epiphany thoughts group themselves about it so aptly and harmoniously, that no analysis could do justice to it, and any abridgement must be only a repetition of its final issue. In the principle of man was intended by God to be a progressive being; and that, so far as the influence of Christianity extend, and no farther, there must be progress. The relation hitherto sustained to this law by the College, is well illustrated by various facts in its history; particularly by the most interesting fact that it was among its undergraduates, in the deep development, the high far-sighted piety of Mills and his associates, that American Missions had their origin.

This subject of Progress, if not expressly suggested by the occasion, certainly harmonized most admirably with its whole spirit; and it is treated throughout with the clearness and breadth of view, the independence and dignified conservatism natural to so large and well-advanced an intellect as was engaged in its discussion. Of the style it may be remarked, in passing, that it is everywhere marked by singular facility and vigor of expression; it is never negligent, never stiffly elaborate, always graceful and forcible, and occasionally rises into passages of that severe but lofty and commanding declamation, that "Legio on fire," which has given so much power to the published sermons of Dr. Beecher. The illustrations of Dr. Hopkins are not usually mere metaphors, but are remarkably apt and forcible; serving to advance and fortify the idea at the same time that they adorn it; they are universally short, and directly in point, seeming to be thrown off, as it has been well said of another's, "in the heat of composition, like sparks from a working engine, and not like fire-works for mere display." The opening paragraphs of the address, in which the President welcomes back the graduates to their Alma Mater, "that green spot in the nursery of the past," must

